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SOME ASPECTS OF THE REGULATORY ENVIRONMENT IN THE EU MULTILINGUALISM POLICY AND IN MULTINATIONAL KAZAKHSTAN

Multilingualism and ethnic diversity are becoming an integral part of any integration entity, such as the European Union or any geographic region with a large ethnic composition and different cultural traditions. Integration of entire regions, international mobility and migration of the population lead to the adoption of policies aimed at the formation of a multicultural society. The globalization and the abolition of borders increase the risks of conflicts on national, ethnic and linguistic grounds. For the multinational region of Central Asia, the experience of such a multilingual organization as the European Union is important in connection with the process of forming regional identity. The multilingualism policy is defined in the EU regulations, guarantees direct access to information and justice equally for all EU citizens. The article argues that the normative experience of the EU multilingualism is acceptable for any multinational state. On its territory, the 24 languages have equal status. These policies have their own peculiarities, most notably in institutional practice and norm-setting. These policies intersect on many fronts with common European cultural and educational policies, and even in the field of sustainable development.

Key words: regulatory environment, ethno-linguistic policy, multilingualism, European Union, linguistic diversity, multi-ethnic and multicultural society.

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ЕО және көпұлтты Қазақстандағы көптілділіктің нормативтік-құқықтық базасының кейбір аспектілері

ЕО мысалындағы секілді, көптілділік және этникалық әртүрлілік көптеген ұлттық құрамы және әртүрлі мәдени дәстүрлері бар кез келген географиялық аймақтың кез келген интеграциялық қалыптасуының ажырамас бөлігі болып табылады. Біртұтас аймақтардың интеграциясы, халықаралық мобильділік және халықтың көші-қоны мультимәдени қоғамды қалыптастыруға бағытталған саясатты қабылдауға алып келеді. Жаһандану процестері мен шекаралардың жойылуы ұлттық, этникалық, тілдік негіздегі қақтығыстар қаупін арттырады. Орталық Азияның көпұлтты өңірі үшін Еуропалық Одақ сияқты мультилингвистикалық ұйымның тәжірибесі біртұтас Еуропаның өңірлік бірегейлігін қалыптастыру процесінің үлгісі ретінде маңызды. ЕО-ның "алуан түрліліктегі бірлік" қағидаты қоғамдастықтың мәдени және этнотілділік саясатында толығымен көрініс тапқандықтан, бұл өз алдына халықтар, қауымдастықтар, этникалық топтар арасындағы қатынастарды икемді түрде реттеуге мүмкіндік береді. Көптілділік саясаты ЕО-ның нормативтік құжаттарында анықталған, ЕО-ның барлық азаматтары үшін ақпарат пен сот төрелігіне тікелей қол жеткізуге кепілдік береді. Ол үшін Еуропалық Одақтың барлық ресми және жұмыс тілдері белсенді қолданылады. Мұндай саясаттың өзіндік ерекшеліктері бар, олар көбінесе институционалды тәжірибеде және заң шығару саласында көрініс табады. Бұл саясат көптеген бағыттар бойынша, мысалы: мәдениет, білім беру және тіпті тұрақты даму саласындағы жалпы еуропалық саясатпен ұштасады.

Түйін сөздер: этнотілдік саясат, мультилингвистикалық, Еуропалық Одақ, мультиэтникалық және көпмәдениетті қоғам.

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**Некоторые аспекты нормативно-правовой среды
в политике мультиязычия ЕС и многонационального Казахстана**

Многоязычие и этническое разнообразие является неотъемлемой частью любого интеграционного образования, например, Европейского союза и любого географического региона с многочисленным национальным составом и разными правовыми и культурными традициями. Интеграция целых регионов, международная мобильность и миграция населения приводят к принятию политики, направленной на формирование мультикультурного общества. Глобализация и упразднение границ усиливают риски конфликтов на национальной, этнической, языковой почве. Для многонационального региона Центральной Азии опыт такой мультилингвистичной организации, как Европейский Союз, важен в связи с процессом формирования региональной идентичности. Политика мультилингвизма определена в нормативных документах ЕС, гарантирует непосредственный доступ к информации и правосудию в равной степени для всех граждан ЕС. В статье утверждается, что для любого мультинационального государства приемлем нормативный опыт мультиязычия ЕС. На его территории 24 языка имеют равноправный статус. Такая политика имеет свои особенности, более всего они проявляются в институциональной практике и в сфере нормотворчества. Эта политика пересекается по многим направлениям с общеевропейской политикой в сфере культуры, образования и даже в сфере устойчивого развития.

Ключевые слова: нормативно-правовая среда, этноязыковая политика, мультилингвизм, Европейский союз, мультиэтническое и мультикультурное общество.

Introduction

Throughout the process of European integration, Europe consciously asserts its identity through key factors – language, culture, traditions, education. The civilizational heritage in all its diversity as the basis of European unity and community is the theme line of the EU cultural and educational policy. This legacy has become part of EU legal and policy practice.

Even at the stage of the creation of the European Union, reservations were made that integration should not be limited only by economic and social components. The evolution of the approval of European cultural and educational policy is evidenced by the mass of documents and agreements on the creation of the EEC, the EU, the EU Constitution, etc. A few decades ago, Europe introduced a norm for each member State to dissemination «the best knowledge, understanding of the culture, languages and history of European peoples; preservation of European heritage; cultural exchange especially through means of communication and cooperation in the media space» (Handbuch, 1996:1080). Based on this, the EU develops cooperation on cultural issues with third countries and with international organizations. Implementing integration goals Brussels strongly recommends to take into account the cultural dimension.

The European Union adheres to the main international norms in its activities, especially those developed within the framework of the UN. The resolution by the General Assembly on 20 December 2013 notes that «cultural diversity is the common heritage of humankind and that the information society should be founded on and stimulate respect for cultural identity, cultural and linguistic diversity, traditions and religions, cultural and linguistic diversity, traditions and religions…» (Resolution, A/RES/68/198). This resolution expanded on the 2001 UN Universal Declaration on Cultural Diversity in Education, Science and Culture. The purpose now is that the development of dialogue among cultures and civilizations will contribute to the preservation of diverse cultural identities and languages and will further enrich the information society.

The EU Document «Towards an strategy for international cultural relations» is a milestones of European engagement in international cultural relations and mark an important step to steering international cultural relations to the forefront of EU foreign policy. «Cultural diversity is an integral part of the values of the European Union… The EU has a lot to offer to the world: diversity of cultural expressions, high quality artistic creation and a vibrant creative industry. The EU's experience of diversity and pluralism is a considerable asset to promote cultural policies as drivers for peace and

socio-economic development in third countries» (JOIN, 2016). Indeed, Europe can offer its peoples and the outside world, including Central Asia, a variety of «forms of cultural expression», a creative industry, and its own experience.

The choice of the article's problematics is interconnected with the study of the positive EU experience concerning the normative practice aimed at overcoming integration difficulties, including in ethno-linguistic policy. EU policy documents indicate the need to comply with a number of principled provisions. Among them, in the process of adaptation to the leading cultural meanings, "gradualism" and "tolerance" are important, and without the obligatory rejection of national culture, traditions and linguistic identity. These issues were taken into account when the new EU Strategy-2019 for Central Asia and the Enhanced Partnership Agreement between Kazakhstan and the EU was launched. With the development of project directions within the framework of the new EU Strategy, for example, the Erasmus + program, the role of educational mobility is increasing. At the same time, the attractiveness of European languages and culture is growing, and the need to study them appears.

It is worth emphasizing that cultural exchanges between EU member states have a direct impact on the level and development of relations between states. The research this process determines the relevance of this paper. The relevance of the topic can be argued by the need for further study of the link between the EU normative "soft" power in relation to the ethnolinguistic and multicultural community.

The purpose of this paper is to identify the significance of normative practice in relation to the ethno-linguistic and multicultural policy of the EU and to identify some experience of multilingualism in multinational Kazakhstan.

Theoretical approaches and normative component of the EU multilingualism

A comparative analysis of EU regulatory documents and the identification of the positions of scientists in relation to multilingualism policy is the main research method. One of the complex hypotheses is the identification of multilingualism as a socio-cultural phenomenon and a necessary component of integration, the formation of multiethnic community model of the united Europe acceptable for perception in new pro-integration processes.

Regulatory documents as the main source
Normative power is characterized by the influence it exerts. The first treaties on the European

Communities, on the EU are the first normative documents. The agreements contain the basic part of the European integration policy, its evolution in the ethno-linguistic and cultural spheres. It should be noted that the European treaties are the normative basis for the language and ethnic policy of a united Europe and the modern EU: ECSC (1951), EEC (1957), Nice consolidated version (2002), and two treaties on the European Union TEU (1992) and Treaty of Amsterdam (1997).

The signing of the Treaty of Rome was the beginning the EU's language policy evolution. One of the key points of the Treaty should be called the development of regulations establishing the language regime of European institutions. For example, Article 217 of the Treaty provided that «the rules governing the languages of the institutions of the Community shall, without prejudice to the provisions contained in the rules of procedure of the Court of Justice, be determined by the Council, acting unanimously» (EEC, 1957). A unanimous vote allows one to speak about the significance of the language issue and approves the veto power for each country, therefore can be changed by the decision of only one of the participating countries.

Among the most important documents that have the political, legal and conceptual characteristics, and actually valid agreements, we will name the European Cultural Convention 1954, Regulation No. 1/58 (1958), and *European Charter for Plurilingualism* (2005), of course, the Treaty establishing a Constitution for Europe on 2004. Thus, according to Article 2 of one of the key documents governing EU language policy, "a Member State or one of its citizens may write to Union institutions in any official language of the Union, and the reply must be in the language of the request" (Regulation No. 1/58). The reports of the European Union are necessary for demonstrating both qualitative and quantitative indicators. These indexes demonstrate the effectiveness of ethnic language policies. For this reason, we analyzed special documents of the EU (European Commission and European Parliament), as well as data from surveys of Europeans "Europeans and their languages" (Special Eurobarometer 386, 2012).

Concerning the realization of multilingualism through legal base, the Charter of EU fundamental rights is as an appropriate example. Article 41, continuing the idea of the Amsterdam Treaty, states that «anyone can apply to EU institutions in one of the languages listed in the treaties and must receive a response in the same language» (Amsterdam Treaty, 1997). According to the Article 21 of the Treaty of

Nice, during communication with European institutions every citizen of the Union has the right to apply one of the languages listed in Article 314 and in Article 7.

Moreover, the institutions (the European Parliament, the Council, the Commission, the Court of Justice, the Court of Auditors) must reply to the appeal in the same language, and they have the right to appoint an Ombudsman accordingly Article 194 and 195 (Nice consolidated version, 2002).

It is important to mention that language diversity makes the official documents of EU accessible to European citizens; they are publicly available in all EU languages. For example, an interesting linguistic history of the creation of a Nice Treaty. The Treaty had been drafted in one copy in Italian, French, German and Dutch, all four texts were equally valid. Moreover, upon ratification, the texts in Danish, English, Finnish, Greek, Irish, Portuguese, Spanish and Swedish are also considered authentic.

The national languages of all EU member States are recognized as the official languages of the Union, they become equal regardless of the population, economic development or political power of the state. The adoption of linguistic diversity as one of the values of the EU has led to the emergence of linguistic human rights in international law. Moreover, the legislative acts confirmed not only respect for linguistic and cultural diversity, but also non-discrimination on the basis of the language, where each official language is endowed with equal rights. In response to the modern development of multilingualism, various political institutions have adopted a number of legislative, administrative and organizational measures to change or maintain the existing functioning of language rights in order to introduce and maintain new language norms.

A key factor in determining the effectiveness of language policy is the clarity in understanding who owns the responsibility for carrying out an ethnic language policy. The issues of creating a new multinational European community acquired special relevance at the beginning of 21 century. Most likely, the policy of multiculturalism and multilingualism was proclaimed as the basis for strengthening European integration and establishing interstate partnership in the wake of EU enlargement and cooperation with "new" European members.

Theorists, researchers

Researchers of political thought formulate theoretical approaches and their own assessments of the effectiveness of the implementation of European ethno-linguistic policy respectively of multilingualism. Some authors also take into account the conditions of globalization and migration. British sociologist Anthony Giddens, is known for the structuralist approach (theory), has explored the place, role and future of a united Europe in an era of globalization. The author argues that it is necessary to be prepared to innovate and to rethink the traditional foundations of EU states. In particular, he is inclined toward the idea of a common language in Europe – English (Giddens, 2006:218, 246).

The cause to due to the widespread and noticeable high motivation for studying and educational mobility among EU young people, and for free movement of labour of the EU citizens. The similar ideas has David Crystal (Crystal, 2003). Victor Ginsburgh (2017) and Moreno-Ternero J., Weber S. (2018) categorically reject the possibility of adopting English as the main means of communication in Europe. In the modern world, the concept of self-determination and preservation of cultural heritage is of great importance.

The renowned international policy scholar and EU foreign policy specialist Ian Manners analyzed the term and concept of «normative power». He came to one important conclusion that normative power is neither military nor economic. However, this normative power is created by ideas, meanings and opinions, and it is aimed at forming ideas about a «normal» legal society, including a «normal multicultural society» (Manners, 2002).

Results and discussion

When analyzing the integration process, we take into account the point of view of A. D. Schweitzer and L. B. Nikolsky on the acceptability of bi-and multilingualism in building a single social and communicative community, where languages coexist, functionally complementing each other (Shveytser, Nikol'skiy, 1978).

The European policy of multilingualism has been in the center of attention, above all, of philological researchers. But their research is a serious complement to the work of political scientists and sociologists. In addition, «European experience of multilingualism and the development of multilingual education in Kazakhstan» is important (Aubakirova, Mandel & Benkei-Kovacs, 2019) as well as related «outside view» on Multilingualism in the Kazakhstan (Sinyachkin, 2018). The effectiveness of ethno-linguistic policies in Europe in the current context of globalization and the increase in migratory flows is being studied by A.A. Piskaeva (2013) and others. Some authors consider the implementation of the ethnic language policy from the point of

view of the functioning of European institutions. These authors discusses the practical application of this policy among citizens, namely the knowledge and use of several languages (Rekosh, 2014; Paramonov, Strokov, 2018).

Kazakh researchers raise the issue of multilingualism in terms of political processes in the country, the positioning of Kazakhstan on the world stage and relations with the EU. According to Laumulin M, Aubakir (2011; 2020), Baizakova K., Gubaidullina M. (2009; 2011), Chebotarov A. (2013) and others, the model of ethnolinguistic policy of the EU is also interesting when applied to the complex and multifaceted Central Asian region. First of all, the scientific and political-applied analysis of Kazakhstan's relations with the EU in the context of the Enhanced partnership (OJ, 2016), EU Strategies for Central Asia and EU strategy for international cultural relations (JOIN, 2016), Foreign Policies of Kazakhstan (Foreign Policies of the CIS States, 2019) is important.

Examples of successful ethno-linguistic institutionalization and overcoming language competition

The principle of unity in diversity of the EU is fully expressed in the cultural and ethno-linguistic policy of the Community, which makes it possible to flexibly regulate relations between peoples, communities, ethnic groups.

Hierarchy and status of languages. Nowadays European Union recognize 24 languages as official languages of the Union (Article 1, Regulation No. 1/58)[1]. However, there are more than 150 languages spoken by regional minorities (450 million people in 50 countries in Europe). As a rule, citizens of the European Community are fluent in two or more languages. In this case, a person or a group of people have the right to choose and use languages in accordance with a specific communicative situation.

The implementation of the concept "multilingualism" led to various institutional problems with the distinction between several statuses of languages – official/working/state/regional languages and languages of national minorities and languages of migrants.

European parliamentary system is the only institution where integral multilingualism implemented in practice. This fact can be proven by the concept of «language torch», which «means that all official texts of documents, speeches and other things are translated into English, French and German» (working languages of EU). Then, these texts are translated into the rest European languages. Consequently, these processes complicate the work of the translators in European Parliament. Therefore, in 1958, 4 official languages gave 12 language combinations of translation, in 1973 there were already 6 languages and 30 combinations, and in 2013 – 24 languages and 552 translation combinations (Rekosh, 2014).

The Rome Treaty 1957 became the beginning of the focusing on the language issue. In the European integration, the special attention was given to ethnically diverse and multilingual population. To this end, according to the ECSC, «the Community will enlighten and facilitate the action of the interested parties by collecting information, organizing consultations and defining general objectives» (Article 5). Following the principle of multilingualism, «citizens of Europe have the right to address questions and appeals the main institutions of the Community (the Assembly, Council, Court of Justice) in their own language to» Article 7 (EEC, 1957).

The process of integration of post-war Europe was hampered by the uneven political and economic development of the six EU founding states. Given the strong mistrust of Germany, as well as the apparent Anglo-French competition for leadership in Europe, the question of the dominance of a particular language also arose.

English as the official language of the Community can be considered a "late" or rather a "young" language. Only after France allowed Britain to join the EEC as a member state in 1973 did English find its place in official policy. Let us note that at that time there were still opponents to the expansion of English, especially in French-speaking regions. Today, English is considered one of the most widely spoken languages in Europe. It is also used as a «working language in the work of European authorities, not counting the European Court of Justice, which applies French» (Ginsburgh, ect. 2018). In the Brexit context, the position of French President Emanuel Macron, supported by the government authorities of his country, is interesting. He wants to change the language situation in favor of France, to return the leading status to the French language (TASS News Agency, 2018).

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[1] The institutions of the European Union use twenty-four official languages: English, German, French, Bulgarian, Hungarian, Dutch, Greek, Danish, Irish, Spanish, Italian, Latvian, Lithuanian, Maltese, Polish, Portuguese, Romanian, Slovak, Slovenian, Finnish, Croatian, Czech, Swedish and Estonian. With the enlargement of the EU and the accession of new member States, the number of official languages at the expense of the new country increases.

During the process of European integration, a multilingual mechanism for regulating relations between the member states was developed. The creation of the EU's supranational institutions has had a significant impact on its ethno-linguistic policy.

The ethno-linguistic policy of the EU contributes to the protection of all languages, peoples and ethnic groups. However, there are noticeable contradictions. In addition, there is a fact of incorrect definition of such terms as «lingua franca», «multilingualism», «working language» (Dyke, 1997: 254).

These concepts require a detailed explanation in the political discourse and the media, as misunderstanding concerning the terms leads to a misperception of the EU language policy by ordinary citizens. The language problem is especially acute in Belgium. There are two large ethnic groups: Dutch-speaking Flemings and French-speaking Walloons. De jure, the metropolitan area has been declared bilingual. De facto, it is almost entirely a «French city. 80-85% of the capital's residents consider French to be their native language», while almost the entire population of the city speaks French (Dyke, 1997: 254).

Today European multilingualism is recognized as a socio-cultural phenomenon, where over half of people in the EU can speak at least two or more languages with 38% able to speak English (Special Eurobarometer, 2012). Moreover, within the European Union, multilingualism is officially enshrined in a number of agreements.

It should be noted that the concept of European languages is understood in a broader sense than the totality of the official languages of the EU member states. This includes almost the languages of all ethnic groups in the European Union. During the European Year of Languages in 2001, the Council of Europe initiated another *European Day of Languages*. The purpose of this event was to preserve linguistic diversity and to encourage the learning of European languages in schools and universities. This initiative supported by the European Union. Since then the European Day of Languages is celebrated every year on September 26.

In general, all the participating states have the responsibility to control the implementation of cultural and linguistic diversity in the framework of their own states and during cooperation with other countries. The European Parliament and the Secretary-General of the Council of Ministers have a special institutional role in regulating all procedural rules.

It is important to emphasize that European language policy and its main value "multilingualism" become the prerequisite for the formation of linguistic law. European scholars consider that "multilingualism" strengthens intercultural dialogue and social cohesion, aims at prosperity in all member states and opens employment opportunities. It can be mentioned that multilingualism is interconnected with the goals and tasks of integration law.

Multilingualism has an institutionalized character under the auspices of the EU, which can be evidenced by EU acts – the introduction of the Commissioner for Multilingualism, in language policy and jurisprudence. The EU treaties and regulations concerning all active and endangered languages generally define multilingualism as one of the principles necessary for the sustainable functioning of the European Union. It is the languages and their speakers – ethnic groups and peoples that witness the history and traditions of European peoples and all together determine the European and national identity.

Multilingualism and European intercultural dialogue

Leonard Orban (European Commissioner responsible for implementation of multilingualism) emphasized the idea of European ethnolinguistic diversity as an important feature of Europe that differs this continent from other parts of Europe. He have identified three main strands of preparatory action to new strategy on multilingualism: first, languages as an integral part of lifelong learning and enabling an effective intercultural dialogue; second, nurturing a space for European political dialogue through multilingual communication with the citizens; and last but not least, multilingualism in fostering competitiveness and employability (Orban, 2007).

Moreover, it is important to observe phenomenon – «*plurilingualism*» which is considered as an integral part of cultural diversity. Along with the objectives of plurilingual activities are defined as more follows: combining the tasks of the economy with the tasks of culture/ cooperation of science with civil society/ involvement of civil society/ development and coordination of initiatives at the European levels. It is here that it would be worth recalling the «dialogue of cultures», a significant phenomenon in the combination of European culture and European politics.

In the pan-European process, along with economic and political integration, "*dialogue of cultures*" is of special importance. Over time, the concepts of "education", "culture" were transformed in EU documents as "cultural policy", "educational policy". It is important to mention that this aspect is less politicized; moreover, it plays a creative role.

Language, culture, traditions of ethnic groups are the main components of ethnocultural identity. The 2005 "*New Framework Strategy for Multilingualism*" defines language as "the most direct expression of culture, which gives a person a sense of identity". The question of «the relationship between language and culture is of particular importance» in connection with the processes of standardization and globalization that threaten the planet's linguistic and cultural diversity (UNESCO 2005).

For the first time in all 24 languages used by EU citizens, the Constitution of the European Union or the Treaty establishing a Constitution for Europe in 2004 has been issued. The main language of the original text of Constitution was French. However, in developing the terminology and definitions of the draft Constitution, the lawyers and experts by the Convention and the Intergovernmental Conference used French, German and Italian. Experts that maximum precision, «punctuality characterized by German and more elegant Italian» (Ziller, 2004, p. 43).

The Charter approval procedure took place in 2000 at a special Convention of representatives of various EU institutions and representatives of its EU states.

The head of the Commission in Charter was lawyer and politician Roman Herzog. In the past, he was German President and the chairperson of the Federal Constitutional Court. He played key role in defining the terms that were used in the Charter of Fundamental Rights of the EU.

Cultural heritage is one of the richest expressions of cultural diversity. Focusing on the dialogue as priority component, it is worth to mention the German chairmanship in the OSCE-2016. The head of the German Foreign Ministry Frank-Walter Steinmeier noted that it is important for Germany to support the human dialogue, especially in those difficult times. In this regard, one of its goals were the strengthening of the human rights and civil society. In light of the European migration crisis, special attention was paid to the issue of tolerance and anti-discrimination. Steinmeier also emphasized the main tasks of their OSCE chairmanship is «to renew the dialogue, rebuild trust and restore security».

The successful policy of multilingualism became at one time the basis for the establishment of the practice of multiculturalism in Europe, the idea of which quickly spread in all EU countries since the early 2000s. Around the 2010-s notable politicians from several leading European states are Angela Merkel (German Chancellor), Nicolas Sarkozy (French President) and David Cameron (British Prime Minister) declared the failure of the politics of multiculturalism.

The policy of multiculturalism has gained relevance again in connection with the European migration crisis of 2015, when the flow of refugees from the Middle East, North Africa and South Asia increased. The European authorities, proceeding from tolerance towards arriving migrants, were forced to resort to a policy of multiculturalism, the essence of which is to ensure the harmonious existence of diverse cultures within one state, to support such coexistence of traditions, customs, and languages.

EU's cultural diplomacy in Kazakhstan

The EU Document «Towards a strategy for international cultural relations» document defined the *EU's cultural diplomacy strategy* aimed at increasing cooperation with non-European countries (JOIN, 2016). The EU Delegations became the conductors of cultural diplomacy of the EU in the CA region; it was in this area that the role of the Delegations expanded. European Culture Houses, active civil society, artists, cultural operators, grass roots organizations, etc. are involved in the policy of spreading European culture, European values.

The right to access to educational services, to cultural values that satisfy the needs of a significant part of European citizens and the right to choose individually for spiritual and professional development can be referred to the humanitarian component of the EU. This is what the EU is spreading far beyond its borders, including the states of Central Asia. «We are Europeans, deeply convinced that it is political, economic dialogue and cooperation that are born and maintained through cultural ties: strong, open and diverse», – was emphasized essence of the cultural policy of European integration by the Consul General of France Guillaumethe Narjollet (DW, 12.05.2011).

Proceeding from the tasks of the new Strategy-2019 to strengthen its presence in Central Asia, European diplomacy is pursuing effective policy, using the tools of the "soft" power through culture and languages. The EU is active in Central Asia in the fields of education (mobility of students and schoolchildren, technical secondary education), culture (concerts, theatre, music, museums, exhibitions), and science (joint research, projects, conferences), etc. This is one of the most effective and traditional forms of mutual cooperation. According to the EU Ambassador, Sven-Olov Carlsson, «over 350 projects amounting to 180 million euros have been funded by the EU,

notably focusing on strengthening the capacity of regional and local government, justice sector reform and human rights». One of the most popular EU programmes, Erasmus+, has already offered nearly 2,000 scholarships for Kazakh students and staff to come to study in Europe, and approximately 800 scholarships for European students to study in Kazakhstan (The Astana Times, 2019).

The experience of rapprochement between the EU and Kazakhstan in the field of culture and education under Strategy 2007 has not always been consistent and effective. Perhaps the new Strategy, launched in 2019, will be able to adjust the linkages in this area and provide support in unlocking the educational potential in the countries of the region.

A notable trend in CA countries is the annual European Day of Languages, months of European cinema. The world's largest multilateral research and innovation program, funds research and innovation on cultural relations, science diplomacy and cultural heritage «Horizon 2020» was quite effective. Of course, such events and programs are very important for countries such as Kazakhstan and others in Central Asia, which have strategic relations with the EU. Let's note another direction «Investments in the young generation, education, innovation and culture», which is included in the final document «EU and Central Asia: New Opportunities for Deepening Cooperation» (JOIN, 2019). This line consistently continues the previous Strategy for enhanced interaction. For example, in the field of higher education and scientific research, almost all CA countries meet most of the criteria of the Bologna Process.

EUNIC is a network with global reach unite agencies, cultural institutes, contributing to the exchange between the different bodies engaged with cultural relations. The 120 EUNIC clusters in more than 90 countries represent all of the EU Member States. EUNIC clusters, EU member states, European delegations in Central Asia and their partners in non-EU countries have been piloting a number of such projects ad hoc basis as European 'Houses' of Culture. EUNIC also implements the curators' exchange program between CA and the EU, and other mobility activities. Furthermore, EUNIC is an associated partner of i-Portunus, the Goethe-Institut.

i-Portunus is the Creative Europe program, bases itself on the experiences of international cultural cooperation, a consortium headed by Goethe-Institut with Institut français and Izolyatsia. i-Portunus continues in 2020-2021 to support the mobility of artists, creators and cultural professionals among all countries participating in the Creative Europe Programme, organizes five open calls (i-Portunus). From the first days of the opening 1994 in Almaty of the *Goethe-Institute* students and teachers of Al-Farabi University maintain close ties with this German institution. The most demanded and popular structures of the Goethe Institute is a modern library with a well-selected book fund. The audio and video library is also popular among young people: a great opportunity to get acquainted with the classics and the modern trends in the youth subculture. German language courses have become a step and advantage in cooperation with the Center for German Studies at Al-Farabi University and the Institute Goethe. The main area of activity is language courses.

Social transformation presupposes a multilateral dialogue. The new program "Culture in motion: the regional mobility fund of the Goethe-Institut in Eastern Europe and Central Asia" promotes cultural exchange with the countries of the CA region and with Europe. It can be concluded that the German language is gradually returning its status as one of the widespread foreign language in Kazakhstan. It should be borne in mind that in the past Kazakhstan was home to one of the largest German diasporas. German was a compulsory foreign language in schools and universities. Despite the fact that the diaspora of the German population has decreased, interest to the German language is gradually growing among different ethnic groups in Kazakhstan, and especially among young people. An important reason in favor of the German language is the economic power of Germany, its social, cultural and educational sphere, which attracts migrants, including from Kazakhstan.

The EU seeks, through cultural diplomacy, to enhance the attractiveness of its culture and languages. Perhaps new approaches will attract the attention of Europeans to the civilizational heritage and cultural diversity of Central Asia, deepen contacts of mutual understanding between the peoples of the CA and European regions.

Multilingualism and the Kazakhstan experience in the context of relations with the EU

The key argument for strengthening cooperation between Kazakhstan and the EU is the similarity of processes in the field of multinational and ethno-linguistic policy. However, each region has its special and original characteristics. EU course and our country is aimed at the integration of cultures, peoples, ethnic groups, communities and the formation of a unique Kazakhstani identity.

Kazakhstan is a unique multinational state where more than 100 representatives of ethnic groups and 17 denominations live in peace and harmony (Kazpravda, 2018). Thus, Kazakhstan is a multilingual society. According to the official data 2018, there are 29 state, 75 regional and 530 local ethno-cultural associations function in Kazakhstan (Official Strategy 2050, 2013).

As discussed above, the European Union from the very beginning has pursued a policy of multilingualism. European legal practice does not allow the dominance of one language, as this leads to the violation of the rights of other languages and cultures. Taking into account the linguistic situation in Kazakhstan, it becomes obvious that the policy of trilingualism (Kazakh, Russian, English) had pragmatic objectives, preventing the violation of the rights of other cultures.

The rise of national identity has led to an increase in demands for change in the field of language policy and language education. The transition of Kazakh alphabet from Cyrillic to Latin is a big issue today for discussion in society. The main task of language policy includes the strengthening of the role and status of Kazakh language. It can be stated that the special legal base is formed for regulating language regime: the Constitution, the Law on languages and state educational programs etc. It is important to emphasize that current circumstances lead to future changes in legal documents concerning ethno-linguistic relations.

The main goal of the language policy of Kazakhstan is to ensure the functioning of the state language as a condition for maintaining national unity with an equal position of other languages. According to the "Ruhani Zhangyru" concept, threelingualism is the path to the country's competitiveness. The modernization of the Kazakh language plays an important role in the implementation of the program. It should be noted that measures of transformation of Kazakh language into Latin alphabet are aimed at expanding the possibilities for the development of the state language, as well as for better understanding and integration in the world community (Rukhani Zhangyru, 2017). Language policy is one of key directions of the national state policy. Language policy is still a very sensitive topic for Kazakhstani society. The ANC it plays an important role acts as a link among ethno-linguistic groups and the state, between ethnic groups and foreign states. We can call this experience national and international, since it is developed in the long-term practice of Kazakhstan. «The Assembly ensures the integration of the efforts of ethnocultural associations, helps the revival, preservation and development of national cultures, languages and traditions» (Kazinform, July 2, 2016).

Conclusion

The ethno-linguistic policy of the European Union focuses on the legal and financial support for the preservation of the cultural heritage of each community of the Union. This policy is aimed at cultural interaction and mutual enrichment of European peoples, stimulates the study of official and rare languages of European countries. Moreover, European language policy is developing in a democratic direction, showing an example of a sensitive and tolerant attitude towards the preservation of a diverse linguistic landscape.

An integrative multinational entity – the European Union is an example of the creation and functioning a multilingual and multi-faith community. EU policy defines the most effective methods to maintain the current language situation, to regulate the interaction of ethnic groups in the economic, political and social life of the EU.

European integration is aimed at strengthening the dialogue of cultures, preserving cultural heritage and widespread dissemination of common European values. The EU policy defines the most effective methods to maintain the current linguistic situation, to regulate the interaction of ethnic groups in the sphere of economics and politics, public life of the EU.

The principle of multilingualism and subsequently the policy of multiculturalism characterize a united Europe as a democratic formation. The EU is based on democratic values, where every member state and every citizen has the right to express their opinion in one of the official languages of the EU.

The ethno-linguistic policy of the EU has an effective direction – "a dialogue of cultures". The dialogue of cultures can be likened to a soft power that allows Europeans to circumvent contradictions and conflicts on national grounds and to effectively interact between Europeans and representatives of other cultures.

Due to the coexistence of many ethnic groups and nations obeying the unified rules of the European Union, this area of integration is considered quite difficult, and the unity of the community in this direction is very fragile. Nevertheless, the difficulties of this EU policy can be summarized in the formulas of "surmountable obstacles to European construction".

According to scientists, multiculturalism as an ideology and policy of interethnic and intercultural solidarity has the right to exist. This is especially true for Kazakh multinational society.

It is important to implement multiculturalism into the education system of Kazakhstan, since it affirms mutual understanding and mutual respect, tolerance and openness for compromises, equality of ethnic groups and cultural pluralism as ideals of the world and as norms of the daily life in a multiethnic community.

Adherence to the universal values of intercultural dialogue and ethnic consolidation is the spiritual and moral basis for building a civil society and the rule of law, creating effective mechanisms of social protection, democratic resolution of acute social problems. However, this concept should not be a copy of the European model. It should be developed in accordance with particular qualities inherent to multicultural education in the Republic of Kazakhstan (Foreign Policies of the CIS States, 2019).

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